1: Conzemius M-4, 5 (1921) 1932
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These acts of vengeance were not considered as murders but as duly merited punishments, wherewith a crime, supposed or real, had been expiated. Thus one murder was often the first link of a long chain of similar crimes, as the relations of the first victim considered themselves compelled, according to the Indian custom, to put the murderer to death.

Suicide was generally committed by hanging or by discharging a loaded gun in the throat. No one would prevent a person from taking his own life under the above-mentioned circumstances.

There is in general little crime among the Indians and the life and property of foreigners is respected; several cases of piracy, that is, the plundering by the Miskito of vessels wrecked on the coast, have been recorded, however (Bard: 160; Bell, b: 294; Wickham, b: 204).

CHARACTER

The Indian, as a rule, is very frank and outspoken, silent, phlegmatic, honest, and reliable, but also somewhat revengeful and ungrateful and inclined to drunkenness.

Even among their own kindred the Indian will show great reserve upon the first approach, but after a while this changes, and soon they will relate to each other the details of their respective hunts and travels.

Stinginess is considered the worst of all vices, and the foreigner who is very liberal in bestowing small presents among them is soon known far and wide as a "good man" (M.: *wáikna pâin;* S.: *al yamni, al yamka*).

All these Indians are somewhat inclined to laziness and are fond of passing whole days in their hammocks. Still one must admire their great patience, skill, and endurance in hunting and fishing. They are able to paddle in the hot sunshine for 10 hours a day, making only a short stop at noon in order to prepare their meal.

Much patience must be observed during the relations with the Indians, and self-control is considered by them as one of the cardinal virtues. If a laborer has been insulted by his employer he will generally keep up with his day's work, or the time he has been contracted for, without showing any perceptible sign of dissatisfaction. At the expiration of his engagement he will ask for his time, without giving any reason, and later apply somewhere else for work. The Indian has little respect for the newcomer who indulges frequently in sudden outbursts of temper.

As a general rule these Indians are not quarrelsome, especially the men. But once a difference has arisen between the women, the most obscene and vulgar language is used without interruption for whole

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hours. During this time the quarrelers follow their usual occupation; from time to time they appear at the doorway in order to make themselves better heard. One tries to overtalk her adversary, picking out the weak points in the personal appearance, habits, and morals of the other. They, however, seldom come to blows. During this time the men remain passive onlookers, as they are not supposed to interfere in such quarrels. They will, nevertheless, attempt to persuade their wife to desist from the vulgar language and prepare the next meal.

Contact with foreigners is rapidly modifying the character of the Indians; it has made them less shy and easier to approach, and more hospitable, but on the other hand has made them more pretentious and less reliable and trustworthy. It has introduced begging among them, a practice which was formerly unknown. The more primitive Sumu even to this day will never ask a stranger for a present, and if the latter should offer them a leaf of tobacco or the like they will promptly give him some article of food in exchange. The Sumu, if unwilling to answer a question, will simply say *talnas-yañ*, "I do not know," or they will give an evasive answer, but the Miskito will frequently turn to a deliberate lie. The childish preference for anything foreign is also the result of contact with the white man.

The hybrid Miskito differ greatly in character from the pure Indians, owing to their large admixture with Negro blood and their long association with foreign traders and settlers. They are rather noisy, bold, daring, adventurous, self-assertive, arrogant, and up to the present day they are prone to domineer over their more gentle and peaceable neighbors. In former days some of the Sumu, Paya, and Rama were subject to the "King" of the Miskito, to whom they had to pay a sort of tribute in the form of dugout canoes, cattle, and other articles. The ascendancy of the Miskito over the other tribes of the Mosquito Coast began about the latter part of the seventeenth century, after the former had become acquainted with the use of firearms through the agency of the buccaneers. The Miskito even undertook in the following years marauding expeditions to the coast of Costa Rica and Panama, in order to enslave the Indians and plunder the cacao plantations of the Spaniards.

PERSONAL NAMES

The members of the same family address each other generally according to age and sex as father, mother, husband, wife, son, daughter, elder brother, younger sister, etc. The infant does not receive any individual name until some peculiarity of appearance, manner, habit, or character has been observed.

3: Pijoan D-5 (ca. 1945) 1946
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of quarrel between two women. The fact remains that very little wrong-doing exists among the Miskito since once a wrongdoer is found out he loses the respect of his community and usually moves to another locality. It a debtor refuses to pay or refund an object or money borrowed, the creditor informes the village of this fact and he can go to the plantation of the debtor and pay himself in provisions without risk. Such pressure usually causes the debtor to make goods his debt.

In rare cases today poisoning is used to exterminate an enemy. This is accomplished by the use of poisonous extracts from plants, alligator gall, or cyanide stolen from the mines. If, however, an Indian shoots his enemy, he must likewise follow him to death. In certain cases, if an Indian has been insulted and cannot collect payment, he commits suicide, wherepon the offender must do the same. In most instances the threat in itself brings apology and payment. In general there is little crime among the Miskito.

The Indians show great reserve, are relatively silent, honest and generally reliable. Stinginess is considered the worst vice and foreigners who bestow gifts are known as good men. They are not quarrelsome. Recent contacts with foreigners has increased their shrewdness and they are less shy than they were years ago.

Members of the family address each other according to sex and relation, such as mother, father, daughter, brother, etc. Each has a name given for some peculiarity. Thus, an infant receives no name until some characteristic is noted.

The mentioning of a deceased person's name is taboo and is a direct insult to refer to the person in the presence of relatives. Husband and wife call each other *mayi*, my consort; before a child is born to them he calls her *kika*, girl, while she calls him *wahma*, young man. After a child is born they often call each other *luhpi yapti*, my child's mother, and *luhpi aisa*, my child's father. *Mahma* or *masa* are used to address a son or brother, whereas *kika* or *misis* refer to daughter or sister. Old men and women are called *dama*, grandfather, and *kuka*, grandmother. The common form of salutation is *naksa* and occasionally *nahki sma* (how are you?) The other replies *aiñwa sna* (I am well). When they take leave the expression is *aisabi* (we will speak again).

DWELLINGS

The villages *(tawan)* are located chiefly on the banks of waterways, rivers and lagoons. The reason for this may be twofold. First the waterways form the chief source of transportation by boat and secondly agriculture and wild fruits can be developed and secured near